enter, neither will it be possible for them to "stray" into the "highway". The guards will prevent them. As long as one is a fool he will not consent to walk in the "way of holiness", which is the requirement concerning those who are admitted to the "highway".

21 Safeguarding the welfare of all those who are upon the "highway" the Lord says: "No lion [Devil or his representatives] shall be there, nor any ravenous beast [devilish organization] shall go up thereon; it shall not be found there, but the redeemed shall walk there." (Isa. 35:9) When Christ came to the temple and gathered God's people unto himself they were brought into the secret place of the Most High, and concerning such God promised that they shall 'tread upon the lion and the adder, the young lion and the dragon, and shall trample them under feet'. (Ps. 91:13) The remnant have Jehovah's protection.

RETURNING TO ZION

22 Concerning those who walk upon the "highway" God's prophet then says: "The ransomed of [the Lord] shall return and shall enter Zion with shouting." (*Roth.*) No creatures on the earth are any part of God's organization, that is, Zion, except those wholly devoted to God. Surely the primary application of this prophecy must be to the consecrated people now on earth. It was in 1918 that these faithful ones were carried away captive to Babylon by the enemy, and in 1919 they were delivered and began to return and come to Zion. (Mic. 4:10) The cleansing and returning of such was foreshadowed by the prophecy of Isaiah in the sixth chapter, and also chapter twelve, verses one to four. These faithful ones then devoted themselves wholly and completely unto Jehovah and therefore refused to 'touch the unclean thing', to wit, any part of Satan's organization, and thus they came by "the way of holiness" through the gates of the city and were gathered unto Zion. It was then that such entered into the joy of the Lord and which will be "everlasting", and hence then such "come with songs, and everlasting joy upon their heads". Since then the remnant has continued with joy and gladness in God's organization, and sorrow and sighing have fled from them; and they go forth proclaiming the works of Jehovah and singing his praises. They travel the pathway of life eternal with joy. (Isa. 12:3-5; Ps. 16:11) This application of the text to God's remnant is further supported by these words of the prophet: "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away."—Isa. 51:11.

23 Jehovah definitely fixed the time when the remnant began to travel upon the "highway" as "in that day", meaning the day beginning with the setting up of the kingdom and with the coming of the Lord to his temple. He says: "And it shall come to pass in THAT DAY that the Lord shall set his hand again the second time to recover the remnant of his people, . . . And there shall be *an highway for the remnant of his people*, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."—Isa. 11:11, 16.

THE ORDER

24 Prior to the coming of the Lord to his temple in 1918 the consecrated believed that God's purpose was to save a few in heaven and to restore other obedient ones of mankind on earth. They were blind to the two opposing organizations, and particularly to the fact that the greatest of all doctrines is the vindication of God's word and name by and through his kingdom. When the temple of heaven was opened and the flashes of God's lightning therefrom illuminated his faithful ones, then 'the eyes of the blind were opened, and the deaf ears were unstopped', and there was a special fulfilment of the prophecy recorded in Isaiah 35:5. This is further corroborated by the Prophet Isaiah: "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness."—Isa. 29:18.

25 Learning the great truth concerning the kingdom those who had been spiritually lame began to leap into the service with songs of praise to the Lord, and that which had appeared as a wilderness unto them, and parched ground, like the desert, became as a pool of fresh water, which pictured the clarifying of the truth. (Isa. 35:6, 7) The remnant saw that Christ Jesus, God's anointed King, was then laid as the chief corner Stone in Jehovah's organization, as foretold by the prophet, and that the time had come for the faithful to enter into the joy of the Lord. These faithful ones are represented as saying: "The Lord is my strength and song, and is become my salvation. Open to me the gates of righteousness: I will go into them, and I will praise the Lord; this gate of the Lord, into which the righteous shall enter. I will praise thee; for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes."—Ps. 118:14, 19-23.

26 The faithful remnant joyfully entered upon the great "high road" and returned to Zion, which is God's organization, and since have been singing the praises to the name of the Most High. This is in exact harmony with God's promise made by his prophet: "For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Hearken unto me, my people, and give ear unto me, O my nation; for a law shall